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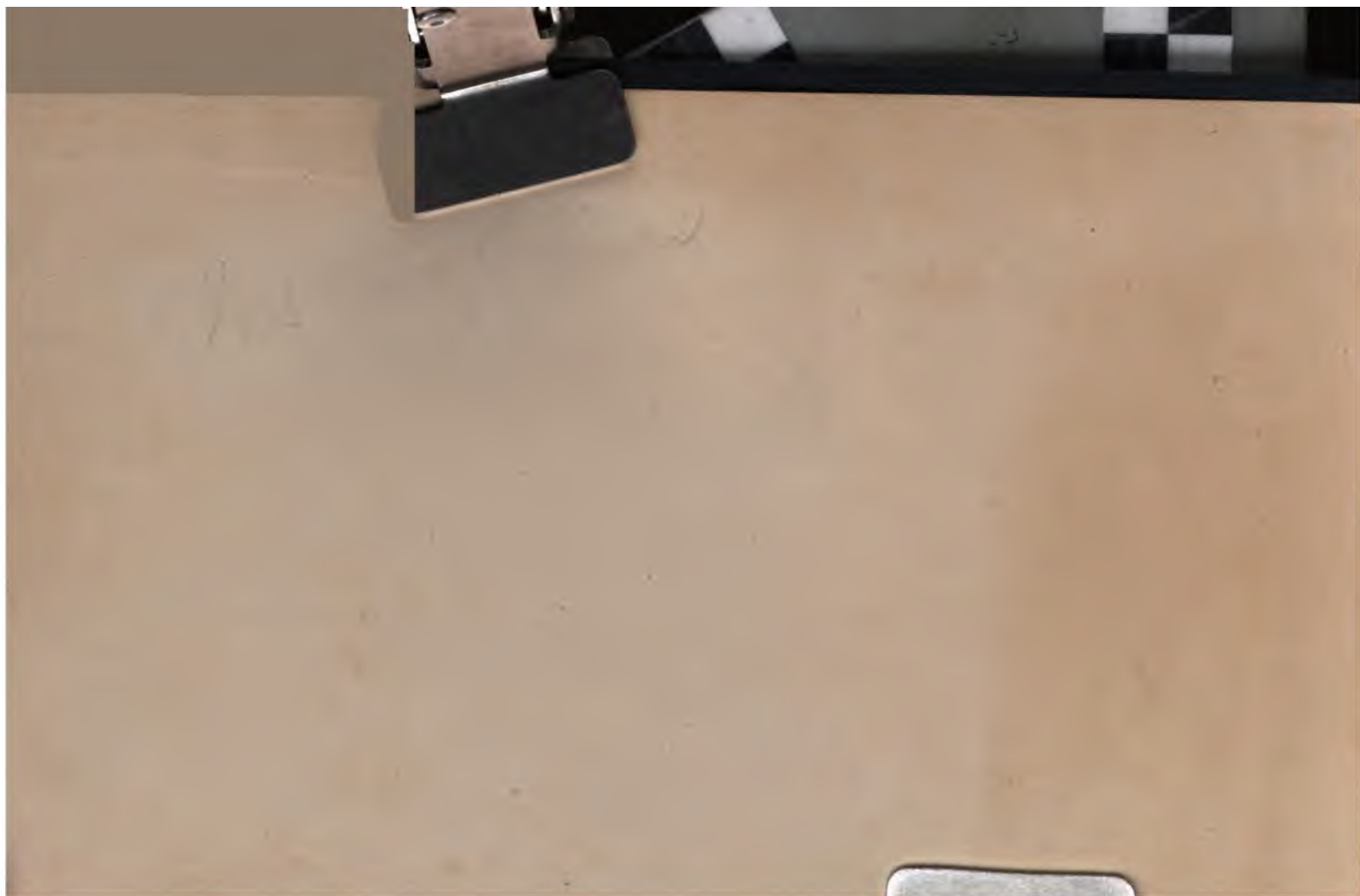
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OUR JAPAN ALBUM





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OUR JAPAN ALBUM.

REPRODUCTIONS OF PHOTOGRAPHIC VIEWS OF JAPAN AND OF THE MISSIONS OF THE EVANGELICAL ASSOCIATION.

—COLLECTED AND EXPLAINED BY—

REV. F. W. VOEGELEIN,
PRESIDING ELDER OF JAPAN CONFERENCE DISTRICT.



PUBLISHING HOUSE OF THE EVANGELICAL ASSOCIATION
LAVER & MATTILL, AGENTS, CLEVELAND, OHIO.
1894.



← Dai Nippon. →

DAI NIPPON, "Land of the Rising Sun," is the beautiful and appropriate name by which the natives of Japan love to designate their lovely island home. Lying in the Pacific Ocean on the eastern coast of the main land of Asia, its rugged cliffs, lofty mountains and graceful shores not only meet the ceaseless, rhythmic pulse-beat of the ocean's waves, but are the first to catch the beams of the rising sun in its daily circuit round our wheeling planet.

The history of Japan begins 600 B. C., when the empire was founded. This was but a hundred years after the founding of Rome, and yet the annals of its rulers have been faithfully and uninterruptedly kept from that day to this. These annals demonstrate the antiquity of the ruling dynasty. It is also clear that the Japanese people possess a very ancient civilization. Already in the dim and distant past they practiced agriculture. Religion they had elevated from a sort of nature worship to the worship of ancestors which has perpetuated itself in Shintoism to the present day. To the foreigner nothing about the Japanese people is so difficult to understand as their religious life. In temples and idols, in pagan ceremonies and prayers, the most varied



1. The Mikado, Emperor of Japan.



2. The Empress of Japan.



3. The Crown Prince of Japan.

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4. Fuji San.

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5. Dai Butsu of Kamakura.





5. Dai Butsu of Kamakura.

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7. The Gate of the Jeyasu Temple.

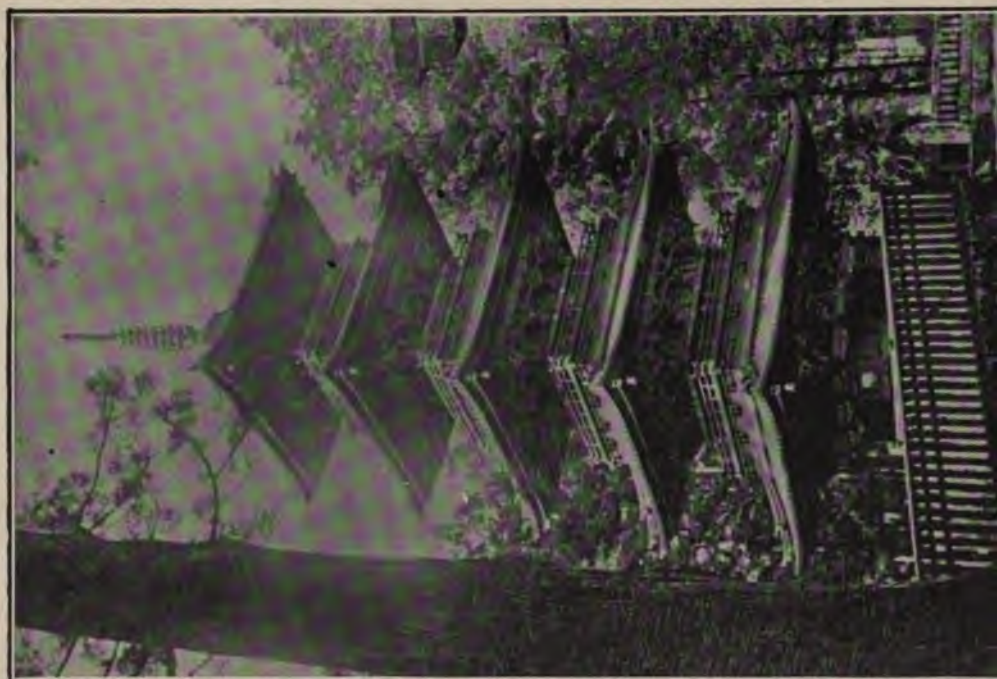
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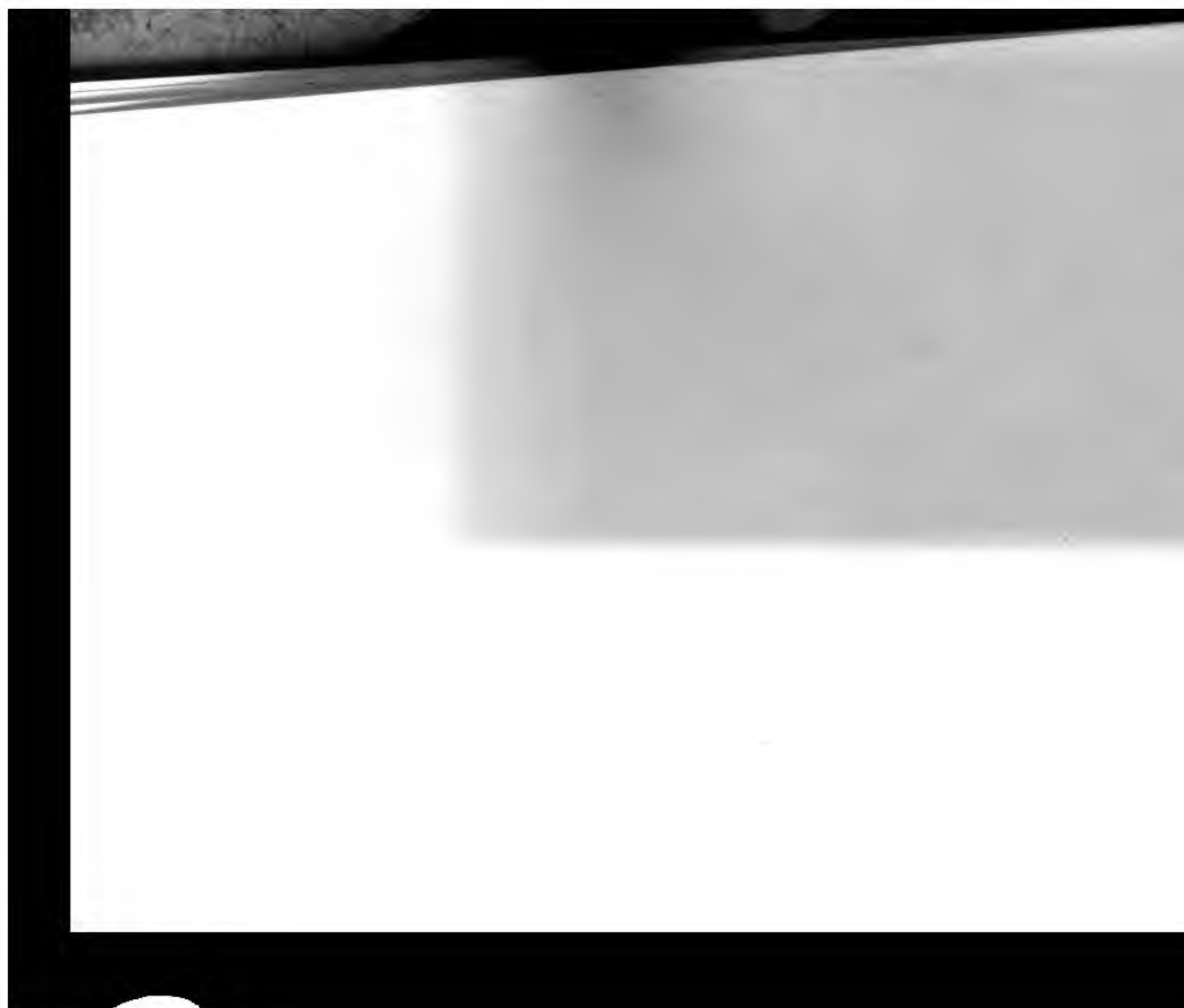


8. The Pagoda of Nikko.



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10. Mission House in Tokyo.





11. No. 50 Tsukiji.

[REDACTED]

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12. The Seminary in Tokyo.





13. Preachers and Students.

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14. Rice Culture.





15. The Rice Harvest.

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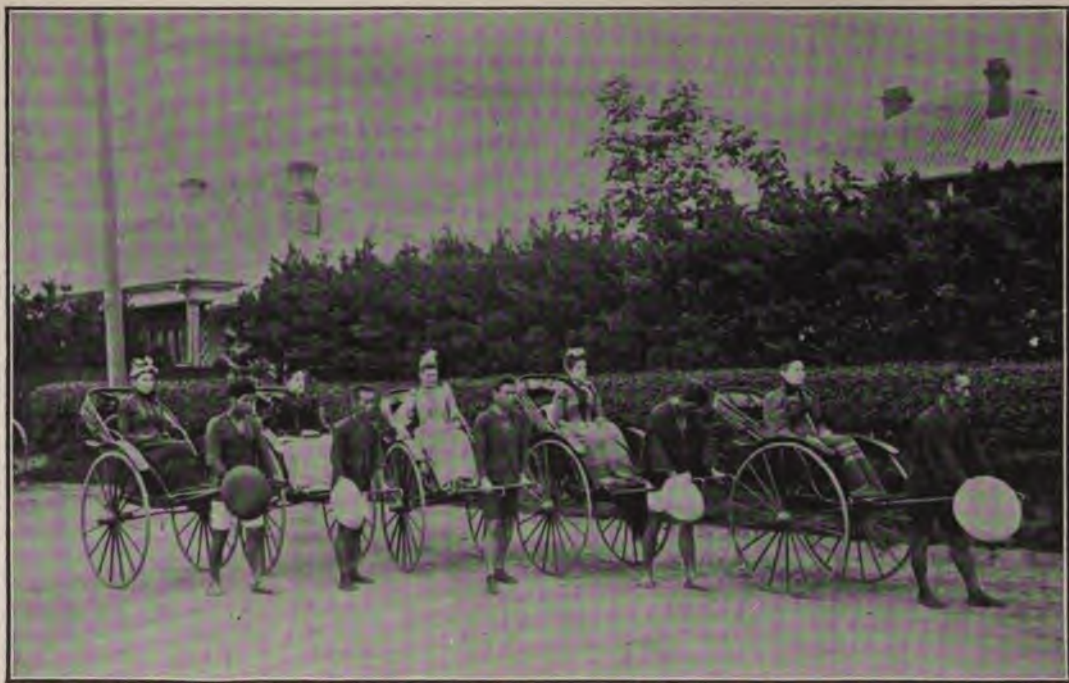
16. Cleaning Rice.





17. Tea Picking.





18. Wives of the Missionaries.





19. A Boat Ride.





19. A Boat Ride.





20. On Jinrikishas.





21. Notsuya Chapel.





22. A Japanese Woman's Meeting.



23. Togane Chapel.

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24. A Group of Evangelicals.

[REDACTED]

[REDACTED]



25. The Japan Conference.



26. Lady Missionaries and Bible Women.





27. Kreckler Memorial Church.





28. A Young People's Alliance,



29. Bishop Esher's Departure.



30. Ushigone Chapel.



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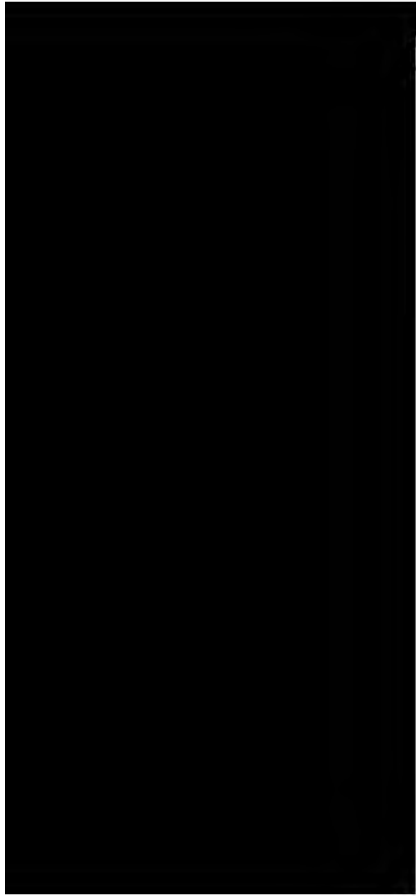


31. Japanese Sunday-School Scholars.

[REDACTED]



32. No. 49 Tsukiji.





33. Our Graves.

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✧ The Mikado, Emperor of Japan. ✧

THE MIKADO'S name is Mutsu Hito. He is the second son of the deceased Emperor Komei, and was born in the former Imperial City Kioto, on November 3, 1852, or according to Japanese date in the 9th month and 22nd day. He ascended the throne at the death of his father, February 15, 1866. Up to that time the reigning sovereign of Japan was regarded a sacred person and could not be exposed to the view of the common people. But the present Emperor adopted a new and more liberal policy, in that he not only showed himself to the people, but began also to rule actually and in person, instead of ruling by proxy as his fathers had done. He also transferred the Capitol of the Empire from Kioto, its ancient seat, to Tokio, or Yeddo. Under his reign mighty reforms are being gradually introduced; his people enjoy greater liberty; the feudal system has been abrogated; and, in recent years, he has even given the people a Constitution embodying a form of popular government, modeled after the system of the German Empire. Mutsu Hito has shown statesmanship of a high order, and is greatly beloved by his people.



✧ The Empress of Japan. ✧

HER MAJESTY'S name is Haruko. She was born May 29, 1850. She is the daughter of Fichijo Fadaka, a nobleman of the highest rank. Her marriage with the present Emperor took place February 9, 1868. The Empress is intelligent and lovable, gentle in her manners, and of most benevolent disposition, not even shunning personal work among the poor and the sick. In times of special calamity, as in cases of earthquake or epidemic, she devotes large sums of money to the alleviation of suffering. No wonder she is adored and loved by her people. She is especially concerned for the training and intellectual culture of the women of Japan, and her influence has been most marked in this direction. A few years ago she undertook a dress-reform among the Japanese ladies, introducing European styles at Court by precept and example as well. This movement, however, has not as yet been generally successful.

✧ The Crown Prince of Japan. ✧

HOSHI HITO, Haru no Mira, is the name of the first born son of the Emperor. August 31, 1876, was his birthday. He was consequently born in the tenth year of his father's reign. The Crown Prince is being educated with great care in the broadest and most liberal sense of the word. Besides receiving instruction from a private teacher in the Imperial palace, he was required to attend the Nobles' School for a number of years, a thing no heir of the crown of Japan has ever done before. He was compelled to submit to examination on an equality with the other pupils. Report has it that he passed very creditably. He seems to be in every respect a wide awake youth, who gives fair promise of becoming a worthy successor of his father.

✧ Fuji San. ✧

 ONE OF the most prominent objects of Japanese topography is Fuji San (mountain). It is a huge, majestic pile of volcanic origin, rising 12,000 feet into the air, 80 miles distant in a southwesterly direction from Tokio, whence it can be distinctly seen on clear days. A queenly mountain, she is the first object to greet the eye of the traveler approaching far off at sea, the shores of the Island Empire; clad in her robes of snow she is the first also to catch the rays of the rising sun, her brow crowned for a reward with an aurora whose splendors flash far and wide, while beyond her still glitter the stars in the sky as if emulous of her regal beauty. No wonder the Japanese are proud of this serene and solitary mountain, which, from time immemorial, has been regarded as sacred by them, perhaps partly an account of its inaccessibility, except during the months of July and August, when the snow on its cloud-swept summit has melted. From fifty to eighty thousand white-robed pilgrims annually ascend the mountain, with the same religious devotion with which a Mohammedan visits the shrine of the prophet at Mecca. But to the Christian the splendors of Fuji pale before the holier, though less material splendors of Calvary.

✧ Dai Butsu of Kamakura. ✧

DAI BUTSU, i. e., the image of the Great Buddha, in the vicinity of Kamakura, 33 miles from Tokyo, is one of the largest idols in Japan. It stands in the open air, in a beautiful location, as shown in the engraving. This great image of bronze is 49 ft. 7 in. high ; and 97 ft. 2 in. in circumference. The face is 8 ft. 5 in. in length. The eyes, which are of pure gold and silver, are 4 ft. long horizontally, the eyebrows measuring 4 ft. 2 in. The length of the ears is 6 ft. 6 in., that of the nose 3 ft. 9 in., and of the mouth 3 ft. 2. in. The head is covered with 830 locks of what is supposed to be hair. This colossal image rests upon a pedestal of solid granite. At the left there is an entrance to the interior where a shrine and several idols are found. The image of Dai Butsu is 645 years old. Sometimes persons take a seat in the lap of the idol when it is being photographed.



✧ The Shinto Gate of Nikko. ✧

IN REALITY this is no gate, but simply a frame which represents a gate or portal through which the devout Shintoist goes praying when he approaches the temple. Every Shinto temple therefore has one of these ornamental approaches, by which the passerby knows at once that the temple hid in the grove within belongs to Shintoism. The plainer temples have a wooden gate, but the "better" class are built of stone. The gate at Nikko is very celebrated, partly because it is the gift of the famous prince Chikuzen, who caused it to be hewn out of his own stone quarry in 1618. Its height is 27 ft. 6 in. and the pillars are 3 ft. 6 in. in diameter. One passes through this gate on the way to the Jeyasu Mausoleum.

✧ The Gate of the Jeyasu Temple. ✧

THIS IS one of the most magnificent and artistic temple gates in Japan. Our space is too limited for an adequate description, and a photograph does it scant justice. The same is true of the temple within which was erected at a cost of millions, and is richly ornamented. It is one of the most splendid temples in Japan, and is consecrated to the memory of the celebrated Jeyasu, founder of the city of Yeddo, modern Tokyo, who reigned as a feudal chieftain 250 years ago. The feudal system which this powerful prince inaugurated lasted for over 200 years, until it was abolished by the present Emperor. The fierce persecution of Catholics, provoked by the intrigues of the Jesuits, dates to his reign. His mausoleum is in a beautiful grotto in the Nikko mountains, 91 miles from Tokyo.



✧ The Pagoda of Nikko. ✧

THIS CHARACTERISTIC five story pagoda is built in the splendid park of the Jeyasu Temple. Its height is 104 feet and the roof measures 18 feet on each side. This beautiful monument is the gift of Sakai Wakasa-no-kami, a celebrated character in Japanese history who lived in the 17th century. Around the first story stand life size astronomical figures of the twelve signs of the Zodiac. In the interior there are idol images which are constantly worshipped by persons entering the open portals of the pagoda. On the occasion of a festival the writer once saw hundreds of devout heathen within this sacred precinct worshipping these idols. The carving and artistic ornamentation of the entire interior can not fail to please and attract the visitor, while to the Christian the symmetry of the architecture is marred by the idolatrous use to which it is put.



❖ In Front of a Japanese Hotel. ❖

MISSIONARIES on their journeys in Japan are usually obliged to lodge in hotels. The arrangement of these is entirely different from that in American hotels. The kitchen is in the front part of the building, close to the entrance, as is also the open bath room, while the best rooms are always in the rear of the building. These rooms, however, are as a rule merely enclosed by four rectangular paper walls, and a floor, covered with heavy mats, upon which the guests are obliged to squat down. The food, usually consisting of the indispensable tea, rice, fish and perhaps preserved radishes, is placed before the guests upon low tables on the floor. One sleeps in the same room on the floor. The bedclothes which are spread upon the floor consist of cotton comforts without sheets, which in the morning are hung out for airing. The picture opposite represents the hotel in Utsunomia in which Bishop Esher and F. W. Vægelein staid on the night of June 2, 1893.



❖ Mission House in Tokyo. ❖

THE PICTURE represents a front view of the mission house of the Evangelical Association, No. 44 Tsukiji. Like No. 50 it is a double house. Missionary G. E. Dienst and family occupy the east, and Missionary F. W. Fisher the west side of the building. Both families with their native servants are standing on the second story veranda, each on his part of the house. Both these houses belong to the Missionary Society of the Evangelical Association. They were erected in 1884, the building site having been previously purchased in the month of February from the Government of Japan. They are plainly but substantially built, of equal size and like appearance, so that the picture fairly represents "No. 50" also. The verandas, which on account of the damp atmosphere are a necessity, were not built until 1892.

✧ No. 50 Tsukiji. ✧

THIS REPRESENTS a side view of Mission house No. 50 Tsukiji. This side of the house is occupied by Rev. F. W. Vøgelein and wife, and the west side by Missionary J. I. Seder. In the picture Bishop J. J. Esher is seen in the foreground, while behind him stand Brother and Sister Vøgelein, and their servant. The two front rooms immediately in the rear of where the group stands, were occupied by the Bishop and Mrs. Esher during their visit in 1885, and again by the Bishop in 1893. The east side of this dwelling faces "No. 44," while the west side fronts on the street. These houses are erected of wood and tiles, with a good stone foundation. The exterior and roof are covered with tiles, the inside being a wooden framework which sustains the structure. Their firmness has been tested by many earthquake shocks which have already occurred since they were erected.



✧ The Seminary in Tokyo. ✧

THE BUILDING now occupied by our Evangelical Seminary or Theological Training School was originally a private residence, and was Missionary Vöegelein's first residence in Japan. At that time, (1884) however, it was not the property of the Church, but was purchased in 1885, together with the front edifice (No. 49) on the same lot, at a very moderate price for the Missionary Society of the Evangelical Association. After sundry internal alterations it was found to be well adapted for school purposes. It adjoins the Mission house No. 50, and is conveniently connected with our remaining mission property in Tsukiji (Foreign Concession) Tokyo. The picture opposite was taken from No. 50. The persons seen standing at the entrance are the teachers of the training school, while a number of the pupils are on the lawn in front.

✧ Preachers and Students. ✧

IN THIS picture we have, besides the teachers of our Theological Seminary, with whose features the reader is by this time familiar, also the young theologues and future preachers of our Japan Conference. The missionaries formerly all taught in the school, but it has been found more advantageous to entrust the work principally to one of them, leaving the others to devote themselves more exclusively to missionary work. Bro. J. I. Seder is now the principal teacher. The remaining missionaries are expected to assist by delivering courses of lectures on assigned subjects. The purpose of the Seminary or Training School is to prepare young Japanese who have been converted and also feel called to the Gospel ministry, for the work of saving their fellow-men. They are educated in Theology and in other necessary studies, and trained for Christian work. That such an institution is a necessity needs no argument. That it deserves liberal support by our friends at home is self-evident. Probably no work will be richer in ultimate results than this.



✧ Rice Culture. ✧

RICE IS the principal cereal of Japan. Its culture is the most extensive occupation of the farmers. The seed is first sown in seedbeds which are under water, after which, in the month of May, it is transplanted in fields which can be irrigated. Rice will not grow without much water. Hence nearly all the land that is irrigable is devoted to rice culture. During the Summer months the rice fields are "vast lakes of rich mud pulp, the paradise of pollywigs. An expanse of an exquisite light green covers the flat low land." In this condition the laborers of both sexes wade knee-deep into the water, hoeing the ground or mud underneath. Often these rise fields are arranged in terraces, one above another, a very pretty sight. Harvest comes in November. The culture of rice requires much labor, and the wages are 10 or 12 cents per day. On Japanese tables rice takes the place of bread. It is eaten on all occasions, an indispensable article of native diet.

✧ The Rice Harvest. ✧

THE RICE HARVEST in Japan takes place in October and November. The stalk of the plant grows to the height of 3 feet. When the grain is ripe, everybody hastens to the rice fields to harvest. Men, women and children may be seen at work with Japanese sickles, cutting it in bunches and binding it into small sheaves, which are then hung upon a sort of rack to dry. It is a time of general rejoicing, especially when there is a good harvest, for rice is the staple article of food in the Japanese culinary system. O that the millions of Japanese might also soon be gathered into the garner of the Lord, like ripened grain! Doubtless, too, our missionary workers, who are now sowing with tears, will—sometime—in the sweet bye and bye—come again with rejoicing, bringing their sheaves with them.



✧ Cleaning Rice. ✧

RICE THRESHING is done in various ways in different countries. In Egypt it is done by a sort of cylindrical crusher turned by oxen. In other places the dried rice straw is spread out on mats spread upon the earth, and trodden out by oxen. In Japan a sharp steel, comb-like hackle is used to separate the grain-pod from the straw. The pod or shell is removed from the kernel in the mill. This process is seen in the picture. If the rice is not immediately used and is to be sent abroad, it must first be thoroughly dried, either in the sun or by a slow fire, because otherwise it soon spoils. Japan is not the only country where rice is cultivated. China, Africa, America and both the East and the West Indies produce large quantities. It is eaten by all classes of people, and prepared in a variety of ways.



❖ Tea Picking. ❖

NEXT TO rice, tea is the most important product of Japan, especially as an article of export. Much of Japan's tea crop is sent to America. Europe gets most of its tea from China and India, while the bulk of tea used in the United States is from Japan. The best tea producing provinces are Isé, Suruga, Inaba and Yamashiro, but the area of plantations is increasing year by year. But the best tea of all is produced in a region near Osaka. It is nearly all consumed by the royal family and nobles of the empire. It costs \$6.00 per pound, and on this account very little of it reaches a foreign market. There are three successive crops annually. The first crop is always the best and very little of it is consumed in foreign countries. The second crop is of an inferior quality, and is largely exported. The third crop affords the so-called "cheap" tea.



✧ Wives of the Missionaries. ✧

BY COMPARING the picture opposite with No. 26 the reader will be able to name these sisters himself. The comparison will also be interesting as showing the varied activities of our missionaries' wives. Probably Jinrikisha rides are but an incidental pleasure, while hard work is their chief lot in life. It is but just to say that one and all of them have entered with consecrated zeal upon the work to which they have devoted themselves with their husbands. It involves no small sacrifice to be thus separated from home and friends, but they do it cheerfully for Jesus' sake. Their reward in heaven will be correspondingly great.



✧ A Boat Ride. ✧

JAPAN IS indeed an island empire. The configuration is that resulting from the combined effects of volcanic upheavals and the corroding action of the ocean's waves. Within these islands are many beautiful bays and small streams, sheltered from ocean storms, in which it is generally quite safe to sail even in small craft. Our missionaries frequently make use of the little Japanese flat boats on their missionary journeys. The picture opposite represents a pleasure ride with Bishop Esher on board. The Bishop sits in the middle of the boat between Rev's Vaegelein and Fisher; to the right of Bro. V. is Bro. Seder, and next to him are Bro. Dienst and Bro. Neitz. In the stern of the boat is a Japanese with the rudder, while the other two natives with long poles propel the boat. The reflection of the light, however, has unfortunately made the faces somewhat indistinct. The boat is near the mouth of the Sumida-gawa river near Tokyo; the land opposite is a small fishing island, containing a Shinto-temple and a large penal institution.

✧ On Jinrikishas. ✧

THE JINRIKISHA is one of the most common and popular conveyances in Japan. The word is really composed of three words, Jin-Riki-Sha, and literally signifies "man-power-vehicle." The simple Japanese name is Kumura. It is a two-wheeled cart or covered buggy, drawn by a man instead of a horse. It is a very convenient conveyance in cities and on the better class of roadways in the country. But in the interior it is often made to be drawn by two men instead of one. More than 40,000 of these Jinrikishas are now in use in the city of Tokyo alone. As to the origin of the contrivance there seems to be some doubt. The statement that it is the invention of an American named Goble seems the best authenticated. The Jinrikisha has also found its way into China, India and other countries. Many specimens were on exhibition at the World's Fair. In the picture opposite, Bishop Esher and our missionaries Vøgelein, Fisher, Dienst, Seder and Neitz, are seen riding in Jinrikishas in the order named.

✧ Notsuya Chapel. ✧

THIS IS one of the two chapels erected with the money collected for this purpose by Bro. Vøegelein during his visit to America in 1891-92. The other one is known as the Togane Chapel. But our Japanese friends also contributed their mites to these enterprises. In the picture Bishop Esher and Bro. Fisher are seen standing at the door. In front of the Bishop stands the pastor's wife, Sister Kaneko, and next to her Sister Ji, the Biblewoman of Notsuya, besides two other native sisters, members of the Notsuya congregation, who happened to be present. Above the door is the inscription in Japanese: The Notsuya Church of the Ev. Ass'n, and on the right side of the entrance the time of Divine service is indicated in the vernacular. Notsuya is an important part of the city of Tokyo. Our brethren made the first attempt to gain an entrance here in 1889. They rented a small private house in which they at first preached. Private dwellings soon became too small, and a Chapel became a necessity.

✧ A Japanese Woman's Meeting. ✧

WOMAN'S MEETINGS are of special importance in mission work in Japan. Indeed, they are a necessity, because the education of the women is entirely neglected as compared with that of the men. Many women do not understand the language used in public worship sufficiently to receive the full benefit of the services. Much that is said, especially upon a strange or unfamiliar subject like Christianity, is not intelligible to them, because of their unfamiliarity with technical terms, many of which have been borrowed from China and are incorporated into the classical or literary language of Japan, and do not occur in the pure Japanese. Hence the wives of our missionaries have undertaken to hold special women's meetings in order to supply this defect, and to explain these things to the native women and girls in the simplest language possible. By this means many a soul has already been led into the light and saved. In the picture opposite we have a representation of the Notsuya woman's meeting with Mrs. Voegelé as leader and her assistant the native Bible woman who sits beside her.

✧ Togane Chapel. ✧

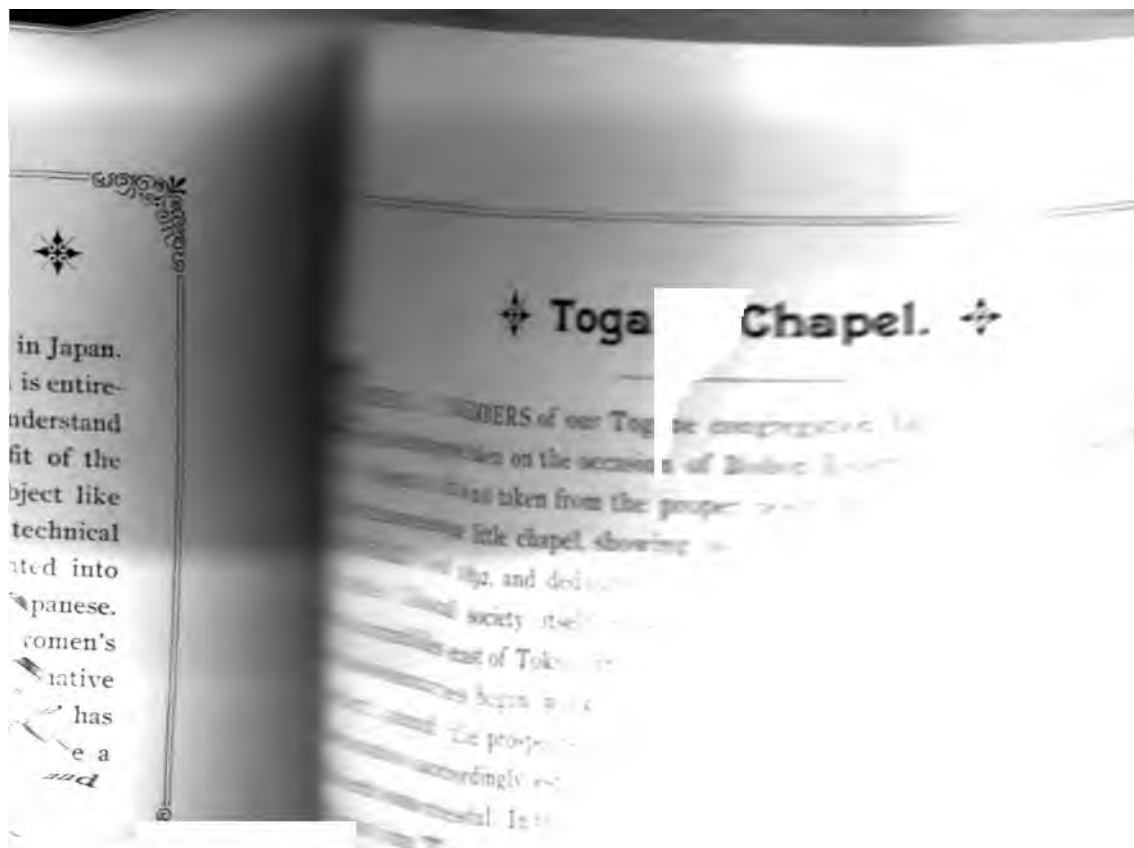
THE MEMBERS of our Togane congregation had this photograph of their chapel taken on the occasion of Bishop Esher's visit to the place in May, 1893. But it is not taken from the proper position to do justice to the really neat and picturesque little chapel, showing as it does only a front view. It was built in the Fall of 1892, and dedicated February 26, 1893. It cost Yen 600, of which the little local society itself raised Yen 200. Togane is a considerable town about 40 miles east of Tokyo and but 5 miles from the shore of the Pacific Ocean. Our missionaries began work there in the Spring of 1890. The Lord blessed the effort, and the prospects took on a favorable aspect. In July of that year a mission was accordingly established and a preacher stationed there whose labors have been successful. In the course of three years 50 souls have been saved through our labors in Togane. Ours is the only Christian chapel in the town and for many miles around.

❖ A Japanese Woman's Meeting. ❖

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WOMAN'S MEETINGS are of special importance in mission work in Japan. Indeed, they are much more neglected as compared with the language used in public services. Much that is essential to Christianity, is not in the terms, many of which are the classical or literary language. Hence the wives of our missionaries have undertaken to hold special women and girls in the simplest language possible. By this means many a soul has already been led into the light and saved. In the picture opposite we have a representation of the Notsuya woman's meeting with Mrs. Vægelein as leader and her assistant the native Bible woman who sits beside her.

Because the education of the women is insufficiently to receive the full benefit of upon a strange or unfamiliar subject because of their unfamiliarity with technical words borrowed from China and are incorporated into the Japanese, and do not occur in the pure Japanese. Hence the wives of our missionaries have undertaken to hold special women and girls in the simplest language possible. By this means many a soul has already been led into the light and saved. In the picture opposite we have a representation of the Notsuya woman's meeting with Mrs. Vægelein as leader and her assistant the native Bible woman who sits beside her.



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✧ A Group of Evangelicals. ✧

THIS PICTURE was also taken on the occasion of Bishop Esher's visit to Togane, and just previous to the session of Quarterly Conference, Saturday afternoon, May 2, 1893. All the brethren on the photograph are members of the Quarterly Conference, save the two standing on the right wing of the second and third tier. To the right of the Bishop is Bro. Uyeno, and to the left of Bro. Vægelein is Bro. Ichikawa, missionary of Togane. In the front tier kneel a number of Sunday-school scholars, with one of the teachers. The venerable father with the white beard is the class leader of Togane; to his right sits Bro. Vokoya, the assistant pastor. To the left of pastor Ichikawa is Bro. Katayama, a local preacher. This youthful society, including the seven other appointments connected with the charge, located in outlying villages, is a wide-awake, active company of Christ's disciples, who are called upon to endure not a little persecution for Jesus' sake.

✧ The Japan Conference. ✧

THE JAPAN Conference of the Evangelical Association was organized by Bishop J. J. Esher, June 15, 1893, in the Kreckler Memorial Church, Tsukiji, Tokyo, Japan. On this historic occasion, the organization of the first Annual Conference of our Church in a heathen land, the gracious presence of God was gloriously manifest; especially did the noble band of Christian ministers, native and foreign, realize the power of God, while this the object of their hopes and prayers was being accomplished before their eyes. The picture was taken soon after the organization, to commemorate the event.

The names of the members of the Conference going from left to right are as follows: The rear row: U. Inouye, Kaneko, Nakatsubo, B. Inouye, Nito, Uyeno, Takano, Ichikawa, Endo. Front row: Shimidzu, Hirakawa, Neitz, Fisher; Bishop Esher, Vøgelein, Dienst, Seder. Two of these brethren, Uyeno and Endo, are local preachers. During the course of the Conference session two more brethren entered the active ranks of the Conference.

Lady Missionaries and Bible Women.

AFTER THE photographing of the Conference group this group of missionaries' wives and Bible women was also caught by the photographer's camera. Beginning at the left, the names of the ladies are as follows: Mrs. Neitz, Mrs. Fisher, Mrs. Voegelien, Mrs. Dienst, Mrs. Seder. Their Bible women sit in the following order: Furuse, Fuji, Yasui, Ji, Akiyama, Nozawa. The Bible women labor under the direction and supervision of the wives of the missionaries on the various charges in Tokyo. Their efforts are of course confined to native women and children. They go from house to house, carrying a Bible with them, reading and explaining the same at every suitable opportunity. Several of these women are supported by certain families and Woman's Missionary Societies in America. Thus Sister Akiyama is supported by Rev. G. C. Knobel and family of Chicago, Sister Nozawa by the German W. M. S. of Naperville, Ill., Sister Yasui by the W. M. S. of Calvary Church, Cleveland, O., and Sister Ji by the W. M. S. of St. Paul, Minn. It costs \$65 to support one of these Bible women, and they do great good.

❖ Kreeker Memorial Church. ❖

WHEN Bishop Esher returned from his first inspection of Japan mission, in 1885, he proposed the erection of a suitable church edifice on the scene of the sainted Dr. Frederick Kreeker's missionary labors, as a memorial of this lamented servant of Jesus. The need for a church building had already been keenly felt, and the Bishop himself also became convinced of its necessity. The proposition at once found universal favor, and prompt responses came from generous donors everywhere. Soon enough money was collected, and in the Fall of 1885 ground was broken for the building. It was completed in the Spring of 1886, and dedicated in the presence of a large assembly by Rev. F. W. Vœgelein, June 6, 1886. Bro. V. had also made the plans, and superintended the construction of the edifice. It is a fireproof structure; situated at the intersection of a cross street and a canal, in a favorable portion of Tsukiji, not far from the Foreign Concession. It was at the time the largest Christian church in Tokyo, and there are but few larger ones now.



✧ A Young People's Alliance. ✧

A BEGINNING has been made also in Japan in the organization of Young People's Alliances. Young People's Societies had previously existed, but not until shortly before the session of the Japan Conference, at the instance of the Bishop, were they organized in accordance with the Constitution of the Y. P. A. of the Ev. Association. One of the first of these organizations is here photographed. It is the Y. P. A. of Shitawa, Tokyo, organized under the direction of Bro. Fisher. Bro. F. and his wife are also on the picture. The Constitution of the Young People's Alliances has now been translated and printed in the Japanese language. The idea "takes" with the young people of Japan, the only difficulty being the small number of members in most of the societies. There are at present four Young People's Alliances in Japan.

✧ Bishop Esher's Departure. ✧

BISHOP ESHER'S visit to Japan was looked forward to with keen anticipations of pleasure. The most of our native preachers and members had never seen a bishop of the Evangelical Association. He was publicly welcomed, upon his arrival, at a special meeting for the purpose, arranged by the Japanese friends. During his two months' stay he gained the affectionate regard of our people to a remarkable degree by his fatherly ways, and when the time of his departure arrived, a farewell meeting was held in Arsenal Park, Tokyo, June 20, 1893, in which, amid holy song, fervent prayer, and impassioned speech, the good will of the people toward the Bishop found expression. His last words to them will be long remembered. The meeting was photographed and the picture secured for our Album.

✧ Ushigone Chapel. ✧

THIS IS one of the chapels built with the money so generously donated by Dr. Detweiler, of Reading, Pa., in 1888. But when it was proposed to call it "Detweiler Chapel" in honor of the donor, he modestly objected, and expressed the wish that it should bear only the name of the Redeemer of the world, and that the saving power of God might be manifested therein. His wish has been fulfilled. A goodly number of souls have been brought to Jesus in this chapel. The main portion of the structure was built in 1888. But when Dr. Detweiler learned how the Lord was blessing the work, he added enough, in 1893, to build the wing, with the help of the local society, so that now the building seats about 300 persons and is free of debt. The view is from the street. Sister Vøgelein stands in front with a group of women and children. At the entrance Bro. Vøgelein and Bro. Inouye are seen standing, with the latter's little son between them. The person on the steps is one of the pupils of the seminary.



Japanese Sunday-School Scholars.

AS WE did not wish to take photographs on Sunday, it was not possible to secure a picture of an entire Sunday-school, it being difficult to get them all together on a week day. But an opportunity presented itself at Ushigome to get a goodly number together, with the officers and teachers. Sunday-schools have been a great blessing in Japan. The children like to come, just as American children do, and they gladly sing Christian songs. They also commit Bible verses to memory, many even learning whole chapters. Often, however, when their heathen parents hear them sing these songs and repeat these passages of Scripture, they forbid their children to come to these schools, lest they "depart from the faith of their fathers." On this way many scholars are lost to us. But the good seed sown in their tender hearts is not lost. God watches over it, and some day it will bring precious fruit.

✧ No. 49 Tsukiji. ✧

NO 49 was purchased for the Missionary Society of the Evangelical Association. in 1885, at a very moderate price. It stands on the rear of the lot, the front of which is occupied by the Seminary building. It is near the canal. This house has a history. Sad memories cluster around it. Twice in the history of our mission has it been a house of mourning. The sainted Dr. Kreckler occupied it for nearly five years, before it became the property of our Church. Here he died, a martyr to his devotion to duty. Afterwards Bro. G. E. Dienst and family occupied it for a short time. In 1890, Bro. F. C. Neitz and wife moved into it upon their arrival, and occupied it until in 1892, when Sister Neitz died a victim to that dread scourge, smallpox. Bro. Neitz continued to occupy it until 1893, when he was again married to Miss Philips, and assigned to duty in Osaka. They are both seen standing on the veranda, in the picture, with Bro. Neitz's little son.

❖ Our Graves. ❖

WE CLOSE our Album with a view of the missionary graves of the Evangelical Association in heathen evil. They are the graves of Frederick Kreckler and Alice Louisa Neitz. Hallowed are these graves with tears of sorrow, more sacred are they than any heathen shrine or tomb of kings.

Dr. Kreckler was born in Pennsylvania, Jan. 31, 1841, the son of a well-known Evangelical minister. In 1876 he went to Japan as our first missionary with his wife and children. He died of typhoid fever April 26, 1883, in No. 49 Tsukiji. His remains lie buried near the shores of the Pacific Ocean, in the quiet Voyama Cemetery, Tokyo, Japan.

Mrs. F. C. Neitz was born in Canton, O., Feb. 12, 1862, went to Japan with her husband in 1890, and died of smallpox Feb. 3, 1892. Her grave is beside that of Dr. Kreckler, in the only cemetery in Tokyo where foreigners are permitted to bury their dead.





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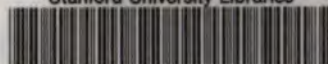
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